2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

Bōyo, and whether the ladies who resented the ill-treatment of the tree were an original dream-invention of Yaqīn's or were personages already known to the public. 776 778

This is all the information I can give about the Bōyo. As far as I know they have no counterpart in the present-day beliefs of the Shina-speaking peoples.

We next come to the association of the JINN, DE.Ū, PERI. The name Jinn, as already stated, is not an authentic local title, but has been derived from Islamic sources. It is used rather vaguely for all beings of the apparitional order. The popular mind is probably not very clear about the exact nature of all the supernatural phenomena which it encounters, and welcomes a non-committal term carrying all the flavour of high religious sanction. There are many stories in which Jinn appear, and it is probable that the foreign name has brought with it some foreign conceptions and associations. I am inclined to regard them with suspicion, though in the main I believe them to be merely re-christened Ṭhèṭh and perhaps Dē.ūs. 776 177

Another foreign (Arabic) term, Balā, seems to be used even more vaguely for evil spirits or demons whose presence you suspect or perceive, but whom you have not yet clearly seen and to whom you cannot put a name.

On the other hand a third foreign (Arabic) name, Shaiṭān, seems to carry with it a more definite personality. Shaiṭān is a leader among malignant and malicious spirits, at least a demon with an individuality, the Devil, Satan. He is probably a foreign intruder. On these foreign or denationalized Devils whose antecedents are somewhat suspect I shall not here spend time.

I may just mention by way of illustration that if after "concocting" magic, a process which takes forty days, you then sit down in the open and draw a line round yourself on the ground, a Jinn will appear and try to frighten you. If you keep up your courage other Jinns, Dē.ūs and Peris will come and try to frighten you. Finally if you remain firm 776 789

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

776 the King of the Jinns, Dē.ūs and Peris himself appears,
789 confesses that he is in your power and enquires your wishes —and so on.

776 I think it is a pure coincidence that where I have the term
825 Balā it occurs usually in conjunction with horses. A groom and a horse—both later in my service—had a thrilling experience with a Balā which it would take too long to relate here, but the principle involved was elsewhere stated to me as follows: "If one mounts a horse at night and rides anywhere, then if the horse sees a Balā it will refuse to go forward. If at this moment the rider looks over the horse's head between its ears the Balā will be visible to him."

776 The more frivolous character of the Devil, Shaiṭān, is shown in the following: If in certain circumstances you can snatch the cap off the Devil's head and take refuge in a masjid and avoid his efforts to seize you by the seat of your trousers and go off with them, then if you put on the Devil's cap you will be able to see him, but he will not be able to see you and others will not be able to see either you or him—a piquant if not very useful situation.

[177] If these foreign—Arabic—names could be eliminated, as I confess I should like, I think it would be found that most of the beings rendered innominate, would readily gain admittance to the ranks of the Ċhèċh and the Dē.ūs.

Dē.ū

776 The name Dē.ū, akin to the Sanskrit *dèva-*, may be regarded
173 as a legitimate Ṣhiṇa word. At any rate, its source need not be sought in Islam or Islamic influence.

Dē.ūs play a prominent part in the folktales of the country as demons, ogres, etc., usually of maleficent proclivities, but they also descend into legendary history. In the latter situation they probably represent a once locally dominant race which has died out or been absorbed. But that is probably only a later identification. Their origin must lie in or before the Folktale period which is presumably much

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

earlier. This, however, is not the place to deal with the Dē.ū of myth or legend.

The Dē.ū of to-day is a shadowy and illusive being, scarcely to be isolated from the group of Jinn-dē.ū-pēri. He is evidently not endowed in the popular consciousness with a very definite or vivid personality. Demonic possession is usually attributed to Jinns, but it is noteworthy that there is the expression *dēwē.i dakhal ṣhātin*, denoting possession by a Dē.ū.

We know something of the general habits of the Dē.ū, which they share with their supernatural colleagues the Jinns and Peris. For instance, I have the following note among others: "At the time when the mulberries are ripe people do not eat them at midday. They say that Dē.ūs and Peris throw people down (from the trees at that hour)."

It should be explained that people, especially children, climb into the trees to eat mulberries and other fruit, and that there are often accidents and broken limbs due to their falling down.

Again: "In summer-time Jinns, Dē.ūs, and Peris live in the open country. In autumn they come to inhabited places." And: "At the time when a woman has given birth they do not keep an adze close by in the house. If there is an adze at hand, and if it goes by night and opens the door and brings the Dē.ūs, Peris, and Rū.is into the house, then the woman suffers injury." Why adzes go and open the door is duly explained (cp. p. 529).

It is possible by the "concoction of magic" followed by other rites to make the Jinns, Dē.ūs, and Peris subject to one. There was a man known as the Chīlègi Saiyid living a few years ago, and probably still alive, who had achieved this.

Such general facts could be multiplied, but I can recall no Ṣhiṇa account of any definite individual Dē.ū taking part in any actual exploit at the present day.

In Burushaski there is a word Pfūt (plural Pfūtū or Pfūtants) which is interpreted as Dē.ū or Jinn.

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

paryan ganam; Hul ai sar ganam; Sar ai nista ganam; Yujan ai batheli ganam; Batheli ai Chhai ganam; Sum ai sumading ganam Joo janwar ganam; Soni sarplok ganam; Sat khap barai ganam; Drang ai dam ganam; Khirte das ganam; Hunte rong ganam; Chin chili ganam; Neeli nistai ganam; Jun i ayin ganam; Taru ai shur ganam; Trakhan ai Yudaini ganam; Yudaini ai Hazooli ganm; Gao ai bashoshi ganam. 787 786 791

Wiyo.

Muti, Muti, Trakhan ai Zooli muti; Zooli ai Hazooli muti, &c. &c., continues in the same way up to end of Gano.

Translation—

Gano.

I will bind, I will bind, I will bind Zooli (a faiy) of Trakhan (a chief of Gilgit). I will bind Hazooli the daughter of Zooli. I will bindGanooli the daughter of Yun (a fairy, also the moon). I will bind the sole of the foot. I wil bind Ding (a giant) of the lower strata of the earth. I will bind all the insects. I wil bind giants and wild animals. I will bind the colt of a mare. I will bind the offspring of an ass. I will bind the lamb of a sheep. I will bind the kid of a goat. I will bind the bullet of a gun. I will bind the markhors of the jungle. I will bind the green pastures. I will bind the fields of fairies. I will bind the key of demons. I will bind the pregnant women. I will bind men for fighting. I will bind the way of giants. I will bind the stars of the sky. I will bind the pieces of the earth. I will bind seven hundred fairies. I will bind the springs of ocean. I will bind the outlets of springs. I will bind Bathdo (a fort of fairies) on Yujan (Nanga Parbat or Dyamur Mountain, situated on the west of Astore). I will bind the key of Bathela. I will bind Sumading (a giant) of earth. I will bind all creation. I will bind Soni (a giant) of the upper strata of the earth. I will bind seven hundred daughters of fairies. I will bind the booming of drums. I will bind the lower plains. I will bind the upper pastures. I will bind all the *chili* trees. I will bind the green banners of the fairies. I will bind the mouth of serpents. I vill bind the voice of the flute. I will bind Yudaini (the fairy drum which is said to be beiten by fairies on Khama, a mountain near Bulchi, a village in the Bagrot Valley) of Trakian. I will bind Hazooli (a fairy) of Yudaini. I will bind the calf of the cow.

Wiyo.

I will release, I will release, I will release Zooli of Trakhan. I will release Hazooli, the daughter of Zooli.

&c. &c. &c.

If it is wished to restrain any person, phenomenon, thought, wish or desire, &c., from their natural course of action, the "Gano" is read by the Danyals on a small stone, which is then thrown towards the person or thing interested. By reciting the "Wiyo" in the same way on another stone, the person or thing is again rendered active. [789]

A Pearl Tree on the Deobani Mountain.

361 776 539 On the east of Tashot, a village in the Bagrot Valley, there stands a snow-covered mountain called Deobani. The people say that there is a large pearl tree on its top, which is the property of the fairies and giants. A good mountaineer is said to have once reached its summit. Gathering a load of the pearls, he started down towards his home. But he was surprised to see a crowd of giants and fairies coming after him, and, being frightened by their approach, he thought it better to throw away all the pearls in order to save his life; he was surprised, however, to find that a fairy still followed him as far as his house. There he closed his door. While changing his clothes he found that a pearl was hidden in his shoes. The pearl was then thrown towards the fairy; she picked it up and disappeared. A similar story is related about Nanga Parbat, a mountain on the west of Astor.

Shangali Ween.

361 778 539 695 At about two miles east of Danyore, a village about three miles east of Gilgit, there is seen on the northern side of the road leading to the Bagrot Valley a small piece of ground about one yard square surrounded by walls about three feet high. This place is called "Shangali Ween" (place of putting chain). It is said that there used to be a golden chain hanging in the air without any support. In ancient times, when any case was to be decided on oath, both the parties were carried there and each of them addressed the chain in the following manner: "O *Sojio Shangali* (sacred chain), whoever of us is sinful please accuse him by striking his neck; and the chain used miraculously to whirl round the neck of the man who was guilty. The man was then convicted and punished by the authorities according to law. No chain is now found at the spot, and the people relate an interesting story about its disappearance. They say that two men of the Bagrot Valley were once coming together to Gilgit: one of them had brought some gold with him which the other succeeded in stealing. Making a small hole in his stick, he put the gold secretly into it. The men, after a long quarrel about the lost gold, decided that the case should be settled by the Shangali. When they were entering the place, the guilty man gave his stick which contained the gold to the other, and they both began to beg before the Shangali, asking that, whichever of them had gold in his possession, he might be struck by the Shangali. The Shangali, who was aware of the trick, was much enraged at this attempt to deceive, and, considering itself offended, at once disappeared for ever without settling their case. The loser of gold was now very angry, and in a fit of his anger struck the stick on the walls of the enclosure. The stick broke and the lost gold was disclosed.

Nong and Chakrot Bari.

778 ●789 823 Near Laos village in the Astor district there is a small fountain called Nong. The people consider it a sacred one and offer sacrifices at the place for the fulfilment of their wants. If owing to drought a loss of their crops is expected, or if for any other reason heavy rain is required, the people used to throw some unclean thing into the spring, such as the bone of a dog; it then began to rain, and continued until the object was taken out. Owing to the belief that the spring was sacred and, moreover, able

3: Muhammad G-3 (ca. 1900) 1907 AV3 Dard AV3

to inflict harm upon the people, they themselves did not dare to put an unclean thing into the spring; and therefore on such occasions a foreigner was employed to perform this act, receiving as remuneration a large quantity of grain collected for the purpose at the rate of two seers per house. After receiving this grain he threw some unclean thing into the spring; and took it out when the rain was no more required. There are two other similar springs: one in the Bagrot Valley, called Chakrot Bari; and the other near the Tarshing village in the Astor District, called Komachon uts.

"Rashoo ai Yudaini."

(The Fairies' Drum of Rashoo.)

The Doms of Bulchhi, a village in the Bagrot Valley, have still in their possession a small drum about one foot in diameter and three feet in circumference. This is called "Rashoo ai Yudaini." It was once carefully kept in a handsome cover by Rashoo, a Rono Wazir of Gilgit, who had ruled for the chief in that place. It is said, that whenever Rashoo intended to advance against any chief, the Yudaini was brought and kept before him. If it made a noise, without having been beaten by anybody, Rashoo believed it an omen of success. But if it were silent, Rashoo postponed his expedition.

The Hoof Mark of a Horse.

Between Edgah and Balan villages in the Astore district there are seen on a rock near the old road which faces the Phina village, a few small flags. It is said that at this place there is a mark on a stone of the hoof of a horse. The story of the hoof-print is this—The place was once haunted by a giantess, who was a bitter enemy of mankind, and had become the terror of the people. The people wished to get rid of her. By the providence of God, one day a venerable Darwesh—some say that the Darwesh was no one else but Hazrat Khizar himself—halted on the river-bank close to the foot of the Phina village, and saw the giantess across the stream. He flung himself on his horse and, spurring it vigorously, came upon the giantess with the speed of lightning. She had no alternative left but to take to her heels, which she did, leaving the noise of her shrieks behind, and was never seen again. The horse had come upon it with such a vigour that the stone gave way under its weight, and there burst forth from the stone a spring of cool, fresh water. Though there exists no trace of it now, it is still looked upon as a sacred place, and the people from far and near gather together annually to celebrate the event by killing a sheep, feasting upon it, and making merry.

XI.

The Foot of Malik the Rá of Gilgit.[1]

It is said that one of the feet of Malik, an ancient Rá of Gilgit, was naturally formed like the hoof of an ass. He took great care to conceal this defect from all people. One of his old servants had, however, a knowledge of the mystery; but he was strictly forbidden by the Rá to disclose the secret. The servant kept it from becoming known

[1] [Cf. the Greek story of Midas and his ears, and of how their asinine form was revealed to the people.—Ed.]

~~121~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4 Av 3 Dard Av 3
Burusho Av 7.

when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

[1] Baber's Memoirs by Erskine, p. 149. [2] Brigg's Ferishta, Vol. I, p. 16.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

make a present of more or less value on the part of Government.

We were not sorry to start; the valley was horribly hot and unhealthy, the rice cultivation in full swing, the fields a sea of putrid water, cholera was more or less all round us, and we had both been rather out of sorts. The measures taken to stop the cholera were curious. No attention was paid to such trifles as water-supply or sanitation, but morning and evening the Brahmins used to march round the camps of the troops, blowing conch-shells and invoking their gods, a plan which, however effective against the walls of Jericho, left something to be desired during a cholera epidemic.

We found the country we marched through to Gakuch, the last fort in Punyal, and for many marches beyond, wilder than anything we had yet seen. For the most part the road runs through a narrow valley just wide enough to give room for a roaring torrent sixty to eighty yards across, with an average fall of forty feet to the mile, the valley here and there opening out and showing alluvial fans and patches of cultivation. The two most marked features of the road for a hundred miles from Gilgit, and practically throughout the Hindu-Kush, are shingle slopes and the "parris." Thousands of feet above you are the mountain tops, shattered by frost and sun into the most fantastic outlines, from whose rugged summits fall masses of rock. Below any precipice you consequently see the shingle slope in existence; these slopes sometimes running up thousands of feet at a steep unbroken angle, almost universally of thirty degrees.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

538 776 after a man of the village, who is lame to this day, came up and asked why he had shot him, and on the sportsman denying it, and saying he had only shot at an ibex, the lame man, who is known to be an expert in fairy lore, said, "I was the ibex."

We then unfortunately asked about their religion, and here got away from folk-lore proper to the made-up stories of the wizard, for we were told that those skilled in fairy art said the fairies were of all religions, Mahomedans who worship at Gairat, and who have Mullahs like terrestrial Mahomedans, Hindoos, and others. What the latter worshipped we could not discover. The fairies, we learnt, are at great enmity with the demons, whom they very much fear.

The principal harm they do is to deprive people of their senses and to carry them off. They occasionally make themselves obnoxious by infesting a village. Lately a fairy had taken possession of one, and had wounded several people by throwing 789] stones at them. No one was killed, but the fairy made it especially unpleasant for any one opening any closed box in a house, and finally the nuisance became so great that the Mehtar was appealed to. He called in the help of a wise man who exorcised the fairy, and no further harm was done.

The whole of the above was got from our informant without asking a single leading question, except that I asked him if ever the fairies rode people's horses, but his answer was so ready and detailed that it could hardly have been made up at the moment. Everything he told us was said

4a Dard G-3 (1883-93) 1900 AV1 Kashmir
Dard AV3

CHAPTER VIII

FOLK-LORE AND SPORT

788 The folk-lore and the festivals are most interesting, but for want of time I could not follow up the researches I should have loved to make. Vestiges of dead faiths meet you at every turn. Fires blaze at certain seasons on the hill-sides and on the mountain top, and remind you that what we call fire-worship originated but a stone's-throw to the north on the
778 other side of the Hindu-Kush. The cedar, sacred in
[776] Kafiristan, and still exported to India for Hindu ceremonials, is sacred here; outside every village almost is a stone altar yet visited by the women, the names of the village gods are remembered, often surreptitiously invoked, and soothsayers and witch-
789 craft abound. Some little distance up the Chaprot nulla is a clear spring of water, and if a piece of cowskin is thrown into this, by order of the Thum of Hunza, to the accompaniment of suitable incantations, the heavens are immediately obscured with clouds, and the most dreadful storms rage over the district, to the terror and danger of the obnoxious wayfarer or invader. I was solemnly warned on more than one occasion against this particular power for evil possessed by

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
David AV3

789 the Hunza Chief. The power was not confined to him, and seemingly in some cases lay more in the spring than in the person, for I heard of various other springs in different places, the throwing into which of any defiling substance was followed by bad
783 weather. It is curious here to see the cowakin considered an impurity, and it shows the connection
231 with Hinduism. Sacred as the cow is, no high-caste Hindu will touch cow leather. The regard for the cow amongst the Shins is most marked, but I think that in the main valleys, where there is now considerable communication with the outer world, it is losing its hold. It has gained for the Shins the name of Dangarik, or the cow people. The Shin used to have some one of another caste to tend his cows, and nothing would induce him to touch a new-born calf. If there was no one else handy, and it was necessary to put the calf to the mother, the little creature's head would be caught at the end of a cleft stick, and pushed to the udder. The Shin hatred of hens was another distinct link with Hinduism.

178 The feasts, many of which must be of Hindu
241 rather than Buddhist origin, are beginning to fall into desuetude; Mahomedanism is gradually pushing them out, but they, and the observances which accompanied them, are still to be seen in some parts. I have assisted more than once at the "Chili" festival, which marks the commencement of wheat-sowing, and which had years ago a further connection with the worship of the cedar, now in the main dropped. What the connection was I failed to find out, most probably the dates of the aboriginal feast of